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ABSTRACT

This document discusses current goals, problems, priorities, and curricular approaches to intercultural education. Traditionally, international education looked at the world in segments. It stressed gathering information about separate cultures and analysis of power relationships. Now, however, the concept of a global society is emerging. One recent event that made people realize that the world is interdependent was the oil embargo. In order to understand why the Arabs behaved as they did we had to find ways to see the world from their perspective. The ability to project oneself into the mind of another is a critical skill which intercultural education must teach to help people move from the local or microculture to the national or macroculture to the global culture. Broadly speaking, the aim of intercultural education is to prepare students to cope with global interdependence and cultural pluralism which involve relationships, events and forces that cannot be contained within old national or cultural boundaries or fit old definitions of how intercultural and ethnic groups relate to each other. Problems facing intercultural education include deeply embedded assumptions about cultural values and resistance from some segments of educational leadership. Priorities in the field include the development of specialists and the introduction of intercultural education experience into teacher training courses and research. Some classroom curricular approaches now focus on world issues, global concepts, cultural and value awareness, and experiential learning. (Author/RM)

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Intercultural Education

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The Emerging Global Culture

The approach to education that we call intercultural education may first have been fully imprinted in the public mind at Christmas in 1968 when those vivid color pictures of the earth were flashed onto television screens in millions of homes around the country (and the world) from the moon, 240,000 miles away. At this point the concept of "Spaceship Earth" entered the public psyche at a visceral level and provided the symbol of a new globalism in our international outlook. The view of Earth from space emphasizes its smallness and vulnerability in the universe. It was perhaps the culmination of the Copernican revolution to see Earth, not just in artists' renditions, but in the reality of color photography, as a small blue and white sphere spinning through space, tethered invisibly to an equally isolated and seemingly directionless ball of fire.

The concept of a global society is, of course, not new to those who have been thinking sensitively about international affairs over the past 50 years. Conceiving of the earth as a single unit had been the penchant of futurists and other thinkers for a long time. Now, however, references to "globalism" have begun to seep into our discussion of world affairs with increasing regularity and pervasiveness. In education the catch phrases have become "global education" and "education for a global perspective."

International education traditionally looked at the world in segments. Countries and cultures spread around the globe made contact through war, trade, and tourism, but we tended to view them either as separate entities or as part of a scheme of one-way power relationships between the strong and the weak. International education stressed

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gathering information about separate cultures and analyzing power relationships.

Now we are called upon to view the earth as whole, to see at once the entire range of social, cultural, economic, and political relationships woven together into a single system. Yet something else is needed to bring home in a more concrete way this new perception of globalism. Our imaginations have been touched, but not our pocketbooks or our daily lives. The Arabs provided the missing element in the oil embargo of 1973.

When the wells ran dry and the cars lined up at the gas stations, panic hit the streets of every city and town in the country; globalism was translated dramatically from concept to reality. It hurt, this experience of cold turkey withdrawal from our addiction to oil. And from it we were to be confronted not only with a new sense of the world as a single unit but also with the abrupt realization that there are binding social, economic, and political relationships and dependencies that go in more directions than one—that, in the full sense of the word, the people of the world are *interdependent*.

In the days following the embargo, a number of things became clear. One was that the gathering of information about other countries and cultures and their classification into simplistic political and economic categories was inadequate to our needs. A second was that we were as dependent on them as they on us. Their behavior became as important to us as ours to them. It therefore became critical that we understand *why* they behaved as they did. In order to do this we had to find ways to see the world from their perspective.

"No man is an island," was translated from John Donne's poetic metaphor of the nature of humanity to a gripping view of today's reality. We recognized that ethnocentrism was not only the unpleasant residue of a primordial instinct, but a hurdle of some significance on the road to survival.

This recognition of global interdependence came as a shock to our society, especially as we began to ask questions somewhat more sophisticated than where will we get our next gallon of gas. Oil exists in finite quantities. What will happen when increasing numbers of countries, having achieved some momentum in industrialization, begin to

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use as much as Western nations do? What about the rest of the nonrenewable natural resources on which our civilization depends? What will happen if the world population continues to grow exponentially? Why can't pollution and environmental deterioration be contained within the local setting in which they occur? Will expanded contact between cultures intensify friction and conflict among them?

What we learned with a shock therefore was 1) that we are all "in it together"; 2) that any given event has ramifications far beyond where it occurs; and, 3) in our togetherness there is every indication that we are headed for disaster.

At a more practical level, we found we needed a new concept of culture. Before, we had seen culture as relatively fixed within a two-dimensional or two-storied framework (Bohannon, p. 19). Cultures were local or national, traditional or modern; we spoke of microcultures and macrocultures. Traditional cultures tended to be rooted in local communities, while modern cultures or nation-states went hand-in-hand with that quintessentially macrocultural phenomenon, industrialization. If there was a larger culture, it was identified with an international elite that somehow transcended its own cultural boundaries.

The implications of this two-dimensional framework were far-reaching. Individual identity is rooted deep within the cultural experience of the individual. It is enmeshed in relationships with parents, peers, and community. It is local and tends to be traditional, looking backward rather than forward. On the other hand, nation-states have tended to cultivate in their citizens a national identity that is open to modernization and the creation of a changing, future-oriented society. In some countries this process is relatively advanced; in others it is not. In some it has been the result more or less of natural evolution. In others it has needed prodding and has been fraught with struggle. Some countries and cultures are just entering the path to modernization and national identity. Others, hardly having reached modern nationhood, are faced with the necessity of becoming global societies. While just becoming comfortable with their modern identities, they are being asked to give them up for the uncertainties of globalism.

The movement is inexorable. The forces of change unleashed by the

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industrial revolution will not be stopped; the acceleration is geometric. The headlong advance into the global society is dizzying.

Education in the nation-state has increasingly attempted to prepare people to transcend local culture and to acquire the knowledge and skills needed to be effective in a modern society. It is this function that intercultural education must serve in the global society.

It is one of the principal themes of this fastback that modern education must operate as a two-way street or corridor. Education has sometimes served to cut people off from their cultural roots. Rather than a corridor between cultures, education has been for many a gateway to "liberation" that is easily shut and locked behind them. Indeed, our history has tended to glorify this function. During the halcyon days after the Civil War, it was public policy to assimilate all immigrants into a "melting pot" culture. In more recent times, for the distinctly different cultural and linguistic groups, education has tended to cut students off from their traditional cultures while failing to provide access to mainstream culture. There is a distinct psychic risk in cutting people off from their identities or from the culture of their origins. The uprootedness, alienation, and loneliness experienced by people in modern American society is certainly aggravated, if not caused, by separation from the stability of traditions and grounded identities.

The racial and ethnic turmoil through which mid-twentieth-century America has been agonizing is certainly, in some degree, a result of the naive faith in assimilationism that dominated late-nineteenth- and early-twentieth-century thought and social policy. When the educational system failed to prepare people who were outside the cultural mainstream for effective roles in society, the disparity between the dominant culture and such "new" ethnic groups as blacks, Chicanos, Puerto Ricans, American Indians, and others increased. Then the destructive aspects of assimilation surfaced with a vengeance and were vented upon members of minority culture groups as well as upon society as a whole.

Today American ethnic groups are demanding access to the corridors of learning that lead to economic and political power without having their racial or ethnic background either denied or held against them. Indeed, ethnicity is increasingly being considered a strength.

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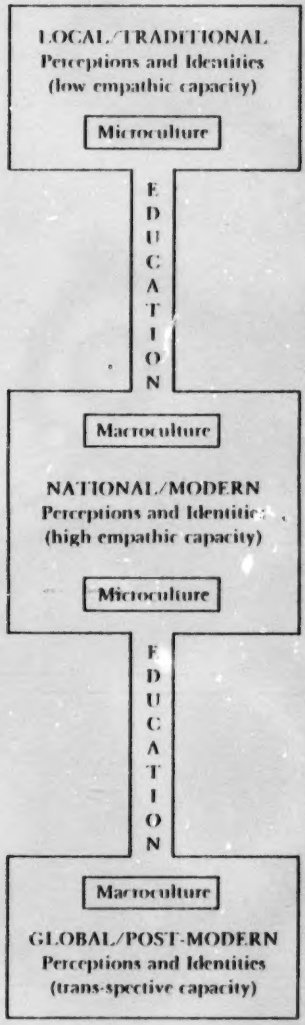
Intercultural Education and Global Interdependence: A Model

Intercultural education can be visualized in the accompanying diagram.[1] We are all rooted in a local or microculture. Bohannon suggests that local culture is about love, trust, human relationships, and the process of living. Local culture also may be loosely equated with traditional culture. At the same time, we are members of a national or macroculture, sometimes called modern society. Power is what this culture is about.

Robert Harvey, in his thoughtful paper, *An Attainable Global Perspective*, argues that we live in another culture, which he calls "post-modern," the culture of world interdependence—what I call "global culture."[2] Harvey feels that a critical skill in moving from culture to culture is the ability to project oneself into the mind of another. He suggests that in local or traditional societies[3] the need for empathic qualities is low because of the strong sense of familiarity with most, if not all, extant roles and relationships. At the level of modern national cultures, where one encounters and must deal with new and different roles and relationships, a relatively high empathic capacity is needed. Being the member of a modern nation-state requires "psychic mobility"—a readiness to project oneself into the new and different.

At the global level, Harvey argues that a still different skill is needed, that of "trans-spection."[4] The need at the global level, according to Harvey, goes beyond empathy. Here we are called upon to project ourselves into a completely foreign way of thinking and feeling, to penetrate a wholly unfamiliar set of assumptions about life, to learn a different way of perceiving. It is achieved through what I call intercultural education.



If this model bears any resemblance to reality, then we might ask, "Is there any way to short-circuit the passage from the local to the global society?" Probably not. While all societies are changing with striking rapidity when compared with the past, the change process in human beings is still agonizingly slow.

On the other hand, it could be argued that the above question is irrelevant; that we are being dragged by the heels into the global society and the process won't wait for our educational system to adapt to it. The end-product, a functioning global culture, is probably inevitable; but the pain and turmoil that accompany its achievement and the speed and effectiveness with which we come to terms with it are factors that could determine whether we and our offspring survive in the critical decades ahead.

If we agree that it is desirable to make the passage from the local to the global culture more efficient, it may be necessary to conceptualize the merger of national and global cultures and to train people to function effectively within both of them, using the same educational process. This may be the best approach in societies that are in the relatively early stages of modernization. On the other hand, societies in more advanced stages of modernization may have already achieved a degree of amalgam between the traditional and modern that will facilitate their rapid movement into the global phase. Such action carries the risks of reinforcing the tendency of modern societies to ignore or suppress traditional or minority cultures, as has happened in modern states where minority cultures are vigorously rebelling, e.g., the U.S., Great Britain, Spain, and Iran.

Two other things important to note in the model presented here are: 1) The modern nation-state, which is a macroculture in relation to traditional cultures, becomes a microculture in relation to macrocultural global society. 2) Education is not the only keeper of the corridor through which passage from one culture to another may be accomplished. The media, family, peer groups, and personal experience are also factors in the process.

Intercultural Education and Cultural Awareness

Critical to the educational response to impending globalism is recognition that the major challenge lies in hurdling the barriers that cultural conditioning raises between people and societies. Each culture passes on to its progeny a way of looking at the world peculiar to itself, a perspective on nature and humankind that has emerged from that group's effort to survive. This world view or perceptual set is made up of behavior patterns, values, attitudes, opinions, communication styles, and patterns of thinking, some of which lie at a conscious level but most of which are buried in the unconscious substrata of our experience.

In dealing with other cultures—"learning" them, if you will, or achieving empathy or trans-spection across cultures—it is necessary to become aware of the depth of our own particular cultural conditioning and its pervasiveness in our response to others. We also must be aware of our own peculiar assumptions about the nature of life, our unique behavior patterns, and our individual ways of thinking and feeling. As we become aware of these at an experiential level, a change in learning and behavior of a kind that rarely results from intellectual comprehension alone can occur.

What results is "cultural awareness." When relating to others beyond our own culture, we can call it global awareness or cross-cultural awareness—the ability to project into the minds and emotions of others who are completely foreign. Often, however, the first step toward this trans-spection is cultural *self*-awareness. The recognition of the degree to which we are ourselves culture-bound facilitates the leap into the cultural perspective of others.

The term "cultural awareness" is neither a "soft" concept derived from a patronizing or sentimental attitude toward foreign cultures nor an intellectual abstraction created by academics or educators. It also means more than "understanding." During the last half-century, cross-cultural contact has expanded dramatically. Increasing numbers of people involved in that contact have begun to recognize a dimension to the experience, the study of which had been neglected by students of international affairs who found it difficult to identify what the experience was. They knew it was emotional, often producing strong psychological reactions. They suspected it was significant educationally but didn't know how to measure it or even define it very well. It was also something which, particularly in the young student, seemed to produce personal growth and maturity, but it was not clear how.

Eventually researchers turned their attention to the subject, examining it from the perspectives of cross-cultural psychology, sojourner adjustment, and the process of cross-cultural learning. Experimental programs were devised to test concepts of intercultural communication and intercultural learning through intercultural communication workshops and study-abroad programs focused on the cross-cultural experience.

The concept of culture shock emerged as one of the first clear theoretical frameworks in the field. The experience was so consistent that it could be plotted on a chart. It was called the "U" Curve of Cross-Cultural Adjustment. It involved a process of adjustment to the demands of trans-spection across cultures. The student or professional with a task abroad had to project into the mental outlook of the host culture in order to be successful. In weathering culture shock people found also that they had grown personally in unexpected ways—not of course without anguish or hours of puzzling over the ways of the host culture or of deciphering their own unfamiliar emotions. In addition to learning the language or customs of another people and to gaining the satisfaction from doing a job under difficult circumstances, people grew; and it was a growth that came from the culture shock itself, from having coped with the process of adapting; of getting sufficiently into the minds of their hosts to "make it."

The concept of cross-cultural awareness was not, therefore, some-

thing concocted in an academic vacuum. (Indeed, academia resisted dealing with it for some time.) It derived instead from real people trying to deal with real problems. While the concept has sometimes been tainted by fuzzy thinking about "international understanding," it is rooted in reality.

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The Terminology of Intercultural Education

One of the consequences of growth, development, and change in the modern world is the demand for new words each time we shift our angle of vision. The result is a jargon that begins to infest our verbal and written communication about the topic of the day. The intercultural field is not immune to this phenomenon. The field is still new enough to have avoided accepting common terminology and yet mature enough to have suffered acute terminological confusion.

The principal difficulty derives from the use of the terms *intercultural* and *cross-cultural*. *Cross-cultural* is the more popular, workhorse word. It has a longer lineage and, I suspect, appeals to many people for its alliterative quality and its hyphenated grace. While frequently identified with comparative research, it is also used in practical contexts such as *cross-cultural training*. In truth, *cross-cultural* has been used somewhat indiscriminately to refer to virtually anything that involves two or more cultures as cultures, as contrasted, for instance, with seeing them as nations or governments.

Intercultural is the newer word and has been used most often to refer to studies or activities that link cultures in some way (intercultural communication, intercultural workshops with a multicultural group of participants) and that involve the process of trans-spection or the development of cultural awareness. My preference is to use the term *intercultural education* when referring to education designed to foster a culturally pluralistic and globally interdependent world.

Practical intercultural education is sometimes referred to as *cultural awareness training*. It is typically devoted to developing specific

levels of cultural awareness and may be subsumed under intercultural education. *Cross-cultural training* is also a commonly used term and usually refers to special short-term experiential programs aimed at preparing a specialized group of people to go to a specific country or culture to work or study. It is sometimes also called *intercultural training* or *intercultural studies*. For our purposes, cross-cultural training may be considered any experiential educational approach that is incorporated within the broader process of intercultural education.

In addition to these basic terms, there are a number of prefixes that have been attached to the word *cultural*. Among the most common are *intra*, *supra*, and *trans*. *Transcultural* and *supracultural* (between cultures and beyond culture) are used only occasionally and need not concern us. *Intracultural* is used more often and, of course, means within a culture. It is frequently used, however, to mean within a country, which may, in fact, include many cultures.

More significant and relevant to this fastback are the terms *bicultural* and *multicultural*. Bicultural refers to that which intertwines two cultures or manifests the influence of two cultures. An activity is bicultural when it involves people of two different cultures on some level of parity. Bicultural also describes the state of mind of a person who has had long and substantive experience in another culture and has incorporated into his or her behavior and thinking ways that are characteristic of the other culture. Bicultural people may frequently feel torn between their two personalities and may experience a disturbing uncertainty of identity. It has been suggested that people who have had long-term substantive experiences in a culture different from their native one have changed in ways that sometimes isolate them psychologically but at the same time provide knowledge and skills that enable them to serve as links between cultures when conflicts arise (Useem, Useem, and Donoghue, 1963).

Biculturalism becomes a dynamic concept when viewed within the framework of the conceptual model presented earlier.

People moving from a local/traditional to a national/modern cultural identity become bicultural in the degree to which the local varies from the national. For minority groups where the variation is great, biculturalism becomes a distinct feature of effective mastery of the

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mainstream national culture. The black or Chicano who dons one cultural personality for the corporate office or academic committee room has to have the capacity to shift cultural gears into another personality when meeting old friends in the neighborhood. The young Puerto Rican woman who is one person in New York may be a very different person in San Juan. This may appear hypocritical but, in fact, it is not. For more and more people there is no alternative to biculturalism. As stressful as it may be, accepting and effectively managing a two-cultural personality is probably healthier than attempting to reject one or the other.

The results of this stess have been well documented among people who go abroad to work or study. The "fight or flight" syndrome—that is, belligerence toward host nationals or escape either by returning home or joining a tight enclave of compatriots—is a common response to culture shock. Expatriates or foreign students frequently develop a kind of cultural schizophrenia that, if not well managed, can have serious psychological implications. Institutionalization or a shame-filled journey home are not infrequent occurrences among foreign students.

While biculturalism may refer either to a state of mind or to a setting or situation, multiculturalism will normally refer only to settings or situations. Rarely do people become multicultural in the sense that they can become bicultural; the absorptive capacity of the human psyche is simply inadequate to the task. Multiculturalism involves the application of the principles of intercultural education to any situation where many cultures are represented or where a multiplicity of cultural phenomena are present. A program, activity, or study is multicultural when it involves people of more than two different cultures on some level of parity. Multicultural education, therefore, is that education which prepares people to function effectively in a culturally pluralistic society or educates people in a multicultural environment. Multiculturalism is therefore a critical aspect of contemporary American education. It is subsumed under intercultural education.

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Aims of Intercultural Education

It is fashionable in educational writing these days (perhaps it was in the past, too) to identify one's own specialized interest as critical to the survival of the human race. The main difference between then and now is that now the chances of nonsurvival are far higher because of the availability of lethal weapons far more devastating than those available in the past. It is the premise of this fastback that our survival does in fact depend on our ability to manage the emergent global economic, social, and political structure; to become a global society; and to adopt a global cultural perspective. Intercultural education, then, is one of the critical tools in navigating this transition to a new cultural framework. It is not the only tool, but it is an immensely important one. In this context, let us examine the aims of intercultural education.

Broadly speaking, the aim of intercultural education is to prepare students to cope with global interdependence and cultural pluralism, which involve relationships, events, and forces that cannot be contained within old national or cultural boundaries or fit old definitions of how cultural and ethnic groups relate to each other.

More specifically, the aims of intercultural education are:

1. To provide specific knowledge and skills needed to understand and deal with the impact of cultural differences in all realms of human experience: social, psychological, educational, organizational, political, and economic; and to do this within the context of a global culture or perspective. This includes an understanding of the dynamics of interdependence, the nature of growth, the characteristics of cultural pluralism, the nature of conflict and conflict resolution, the process of intercultural communication, and the function of cross-cultural awareness.

2. To foster cultural self-awareness as one of the pathways to self-understanding and personal growth. All the evidence indicates that intercultural learning and experience in and with other cultures has the effect of intensifying the awareness of one's own cultural roots and of bringing to the surface the unconscious cultural assumptions and values on which attitude and behavior are based. The result is an expanded vision of self and the world.

3. To improve our capacity to respond to a changing environment. Change and the continuous encounter with that which is different tends to have an uprooting effect and can contribute to the sense of alienation that affects large numbers of Americans, particularly those in the cultural mainstream. Intercultural education prepares students to deal with differences and with our reactions to them, differences not only in a rapidly changing world, but differences in our own environment and the culture/future shock inherent in them.

In addition to these three basic aims, the following two aims of intercultural education relate directly to the teaching-learning process and are especially important, therefore, to the teaching profession.

4. To provide skills in dealing with cultural pluralism in the classroom and in educational systems. Training in intercultural (multicultural) education is particularly important for teachers, not only in enabling them to teach from a cross-cultural perspective, but also in providing them the skills needed to deal with a classroom that includes students of different racial, cultural, and ethnic backgrounds.

5. To offer a means of reinforcing the cultural identity and self-image of students outside the cultural mainstream. If education is going to be a truly open corridor between local or ethnic group culture and the mainstream national culture, it must function to reaffirm the cultural identity of the learners and help them validate and retain access to their cultural roots. Current research indicates that learning ability is enhanced by a sense of self-worth and a positive cultural identity. Intercultural education gives teachers a tool for understanding better the interplay between culture and learning and for creating an educational environment that affirms the cultural identity of the students in a way conducive to effective learning.

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The Process of Intercultural Education

What does intercultural education look like in the classroom? Let's begin with what it is not.

It is not a unit on the quaint customs of a far-off land, nor is it a series of culture or ethnic "weeks" spread throughout the year and tacked on to a stiff, unresponsive curriculum. It is not simply the accumulation of information about other countries and cultures.

Intercultural education is a process. As Seymour Fersh, who has been in the intercultural education field for many years, often says: "The process is the content, the content is the process." The process of discovering culture is the content of the learning. Intercultural education is an effort to foster a way of looking at things, a way of feeling and being that is linked to cognition and understanding. It is an approach to learning. It is best done in an atmosphere of inquiry, starting inductively with a real artifact or raw experience and searching for the dominant ideas and perspectives that uniquely characterize a culture and explain why people behave the way they do.

Above all, intercultural education tries to help students *experience* another culture and to accept the proposition that a culture is a set of consistent responses of a particular group of people to a particular environment. It contains, therefore, its own interior logic and validity, i.e., it has provided for survival of the group. In most people there tends to be a form of resistance to this type of learning. There is an almost instinctive, usually unarticulated, belief that most of one's own attitudes, beliefs, and behaviors are based on human universals and that those who do not share them are strange or wrong.

In this context it is often argued that an intercultural perspective is unpatriotic or disloyal. It is not. It is, however, antithetical to chau-

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vinism. Loyalty or patriotism means the commitment to making one's own group the best possible, including admitting and learning from its mistakes. "Chauvinism," as Bohannon puts it, "means the conviction that the group can never make mistakes, . . ." Bohannon also lays to rest the cultural relativism problem. "In the hands of many 'liberals' (and, unfortunately, of some anthropologists), cultural relativism has sometimes been made to refer to the idea that 'their way is as good as ours.' Such rampant sentimentalism has done extreme damage. The relativist wants to understand the premises behind cultural values, including his own, not approve of head-hunting because 'they' do it and 'we' should not condemn it."

But there is another problem. Too often the intercultural experience is considered adequate in or by itself. The overseas sojourn, the contact with a different ethnic group, the classroom simulation or exercise, are often left in splendid isolation. The impact of the experience is therefore vitiated, if not lost, by failing to follow up and help the student put it into a theoretical framework that converts it from an emotional experience to a conceptual tool. Providing the cognitive framework for intercultural experience is critical to intercultural education (Sikkema and Niyekewa-Howard).

Getting this framework across at the elementary and secondary levels in a way that is appropriate to the developmental stages through which children move involves careful adaptation. James Eckenrod provides some guidelines in a recent paper in which he examines how the introduction of certain selected concepts—interdependence, communication, conflict, and change—can be adapted to Piaget's "preoperational," "concrete operations," and "formal operational" stages of children's cognitive development.

As suggested above, the teaching style of intercultural education is most appropriately inductive, one that helps guide the students through their own intercultural experiences. It is important also for teachers to model both tolerance of and respect for other cultures and at the same time to demonstrate a secure affirmation of their own cultures. Teachers who are insecure or defensive about their own cultural identity are less likely to be effective in intercultural education than those who are not.

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Methods and materials should be experientially oriented. Artifacts can be an effective starting point, though they should be followed up by thorough discussion and deliberate efforts to examine their meaning.

In some classrooms few cultural differences may be represented; in others there may be many. Where there are few it is not difficult to simulate them or to capitalize on differences that do exist. Subtle cultural or group differences (the professional or geographic backgrounds of the students' families, for instance, or religious differences) can be identified. Effective alternatives, such as role-playing, simulations, values clarification, and other experience-based exercises are available and can be used both in teacher training and in the elementary and secondary classroom. Perhaps most important is the teacher's attitude. Where the teacher thinks globally and has a sense of being a part of an interdependent world, intercultural education will often occur in the classroom—sometimes without the students and teacher realizing it—not only in social studies and language classrooms but in math, science, and literature classrooms as well.

Problems and Dilemmas

There are a number of problems to be resolved in our efforts to implement intercultural education. Among them:

1. *Assumptions about cultural values are deeply embedded.* They are the thread of the sociocultural fabric. We act on the basis of value-laden premises.

To what degree can and should the values of students be consciously tampered with in intercultural education? If cultural assumptions and values are so basic, then they serve a very important purpose in the psychocultural make-up of the individual. In our efforts to develop cultural awareness, what is the effect of delving into unconscious values and beliefs? Of becoming bicultural? It is important that the teacher not demand or force a change that the student may not be ready for. It is probably as important to validate one's own culture as to question it.

Our educational system is value-laden. It affirms certain ways of behaving, thinking, and feeling and disaffirms others. The same is true of teacher behavior. Significant confusion may result in studying values interculturally if the value context in which the study is taking place is ignored, particularly if there is a divergence between inherent and articulated values.

If values in contemporary American and other societies are changing as rapidly as they appear to be, then the focus of cross-cultural value studies may become so blurred as to be of questionable validity.

2. *One of the aims of intercultural education is to counteract ethnocentrism in the student.* But where does ethnocentrism end and a posi-

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tive cultural self-image begin? Is there a point at which an attack on ethnocentrism becomes an attack on the value system of the student? And to what degree is any given student able to handle this attack? Some students have a greater need for cultural reinforcement than for a moderation of their ethnocentrism. This is often the case with minority group children. Intercultural education is not a hatchet designed to chop down the poisonous bush of ethnocentrism. It is a much more delicate instrument aimed at enhancing understanding and appreciation of one's own as well as other cultures.

3. *Even when our modest goal was the simple expansion of the international dimension of education, there was resistance from some segments of educational leadership.* Based sometimes on financial considerations and sometimes on legitimate concerns of adding to an already overburdened curriculum, this opposition has just as often been the result of bureaucratic inertia and unrepentant parochialism. Yet without the support of the decision makers and others who carry weight in the educational community, we will approach the global crises ahead unarmed.

4. *Evaluation in intercultural education seems with curious consistency to ask the wrong questions.* Most often we hear, "What kind of information has been gathered?" rather than, "What kind of analytical processes has the student mastered?" or, "What kind of growth in attitude and behavior has taken place?" One study in bilingual-bicultural education asked whether the students' English had improved, rather than (consonant with the aims of bilingual-bicultural education) whether their general learning capability had increased or their dropout rate from high school declined. It is important that research into the effectiveness of intercultural education ask the right questions.

5. *Despite strong conceptual similarities between international and domestic cross-cultural relations, there seems to be a greater volatility and intensity of conflict among culture groups that live within the same national boundaries.* This throws up barriers to the teacher wishing to make the transition from a concern with global interdependence in a pluralistic world (a subject that in most school systems is quite remote) to a focus on the complex interrelationships of a single culturally pluralistic society where the subject is, if not in the classroom,

at least right next door. People with great commitment to global education sometimes find the experience of multiculturalism at home too difficult to handle, especially in an ethnically diverse classroom. Conversely, some teachers who enter the arena of domestic intercultural relations with alacrity find the idea of global interdependence pallid and too remote. Thus they subscribe too easily to the exclusionist oversimplification that "cross-cultural understanding begins at home."

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Priorities in Intercultural Education

We are still on the threshold of understanding how to conduct effective intercultural education. While there is a growing community of academics engaged in research and development in intercultural education, the field is not firmly rooted in the schools. Much that is called intercultural or global education is, in fact, the old international education or cultural studies which, while better than nothing, are not adequate to our needs.

If we are to launch ourselves educationally into the new gobal era, here are the priorities for action:

1. *The development or identification of specialists who can help plot the course.* The growth of the intercultural field has been haphazard. There is no single source for all the guidance needed. Intercultural specialists are as likely (perhaps more likely at present) to be found outside the education field as within—in communications, psychology, counseling, training, and elsewhere. But there is no procedure by which we can easily plug them into the curriculum development process. Where they are not available, academic institutions should be encouraged to create programs to train them.

2. *The introduction of intercultural education experience into preservice and inservice training of all teachers.* Almost any subject can be approached from a global perspective. First, however, teachers must develop a global mind-set through a) an understanding of interdependence and the emergence of a global culture, b) an appreciation of education's role as a corridor between the different levels of cultural identification, and c) the acquisition of the skills needed by both teachers and students in responding to the emergent global society.

3. *The adaptation of the concept of globalism to the school curriculum and vice versa.* This is a major task and needs to be approached at every level, in every discipline, and with every technique available. It can be argued that learning about culture is progressive, beginning in the early grades with local culture, moving in junior high school to national culture, and coming in senior high and college to global culture. Yet there has to be a fruitful way of "locating" the global educational experiences each step of the way. Priority should be given to educational researchers discovering how.

4. *Much research is needed.* The theoretical model suggested here and those by other writers need to be tested empirically. Our knowledge of the intercultural dimensions of communication, psychology, anthropology, and education is growing, but it sorely needs integration.

5. *Bring down the barriers to intercultural education where they exist in the educational community.* Time and television are on our side, as global crises confront us nightly from boxes in our living rooms.

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Curricular Approaches to Intercultural Education

The ultimate success of global education depends upon what happens in the classroom. The following is a brief survey of some of the curricula that have been developed to meet the needs of intercultural education and some of the best sources for further exploration. (Also see the "Resource Centers" section at the end of this fastback.)

One of the most fruitful and important areas of curriculum development has barely been examined by the educational community; that is, the link between multiculturalism in the U.S. and global pluralism. The new concern with ethnic heritage and a resurgence of emphasis on foreign language and cultural study (e.g., Harvard's new undergraduate curriculum and the President's Commission on Foreign Language and International Studies) has laid the groundwork for making this link. Likewise, the Bohannon group cited earlier in this fastback has been working toward making the link. But these developments have yet to be translated into curriculum on a large scale. There is an increasing number of effective teacher education programs in bilingual and multicultural education (several of which are described in the excellent AACTE publication, *Pluralism and the American Teacher*), but few make the connection with globalism in any concrete way. One exception is Henry Ferguson's very practical *Manual for Multi-Cultural and Ethnic Studies*, which teaches the theory of globalism in some 35 lessons.

I stress the idea of linkage because if education is going to serve as the corridor between traditional or national cultures of the past and

present and the global culture of the future, then it must consciously embody in the curriculum all intercultural relationships. Several approaches have been used in the school curriculum, some involving subject matter and others stressing the instructional process. Here are a few of the most promising:

Teaching about other countries and cultures has long been practiced in elementary and secondary schools, but rarely has it been aimed specifically at what are today being called global or intercultural perspectives. These perspectives are embodied in new emphases on such themes as world issues, global concepts, and cultural and value awareness.

The *world issues* focus is one of the most common. Such issues as energy, population, environment, urban deterioration, and war are close to home and yet global in scope. They help the student see the world as a single system by identifying those aspects of contemporary life that pose a threat to humankind as a whole. There tends to be a negative emphasis in this approach, however. In *Global Studies: Problems and Promises for Elementary Teachers*, Norman Overly and David Silvernail have suggested that the negative emphasis of problem-oriented global studies should be balanced by what they call "global promises," represented by such forces as voluntarism, conservationism, cooperation and community, and moral potential. The main caution in the world issues approach is that it not be allowed to gloss over cultural differences. The sense of expanded identity we feel when confronting common world crises can be dispelled all too quickly in the face of bedrock differences in social, economic, and cultural outlook between countries and cultures when they actually come into contact.

The *global concepts* focus offers another way of approaching intercultural education, particularly if geared to the cognitive development stages of the child. Such concepts as interdependence, conflict, change, and communication are fundamental dimensions of human experience, existing at all levels of social organization. James Eckenrod has outlined an elaborate system of dealing with these concepts at each stage of cognitive development as the student moves through elementary and secondary school. The advantage of this approach is

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that concepts can be examined in terms of the child's own experiences, starting in the neighborhood and proceeding outward toward the region, the nation, and world in a logical, comprehensible, and manageable progression. At each step of the way it is easy both to refer back to one's personal experiences and to discuss the experiences of others. At the same time, students are gaining knowledge of and skills in those crucial ways in which peoples and cultures are linked.

The *cultural and value awareness* focus is probably the closest to what I have defined here as intercultural education. Knowing what your cultural values are and being able both to affirm them and to respect different values in others is the mark of the global mind. But there is no single way to help students achieve this awareness.

The Center for Global Perspectives in New York City has become a rich mine for both current thinking and sample lessons in elementary and secondary global education. The lessons use puzzles, games, intellectual activities, art, music, artifacts, role playing, stories, and simulations, among other things, to trigger student awareness. There is no indication yet that there is any one lesson that is successful for all students. The University of Denver Center for Teaching International Relations has produced a number of excellent workbooks, including one titled *Teaching Cultural Awareness*, in which the significance of perceptual differences in different cultures is brought home vividly.

There are also instructional methods that many people think are best suited to intercultural learning. Among them are experiential learning, the inductive or inquiry method, and direct experience.

Experiential learning in the intercultural field tends to be heavily oriented toward creating cultural awareness and developing personal communication and behavioral skills. One of its principal emphases is culture general training, i.e., training for cross-cultural effectiveness without reference to a specific country or culture. It focuses on behaviors, verbal and nonverbal communication, and the articulation and integration of new attitudes. There is a great deal of freewheeling discussion in experiential learning aimed at getting the students to understand the subject in their own terms so that it will be incorporated into new value and behavior patterns. Simulations are used extensively,

as are role playing; demonstrations of perceptual differences, discussion of case studies and critical cross-cultural incidents, and value and behavior analysis of the interaction in the participating student group. Practice in communicating and values clarification is common.

The simulation called "BaFa BaFa," which immerses the participant in the feelings and emotions involved in trying to enter and understand another culture, is especially popular (there are elementary and advanced versions of BaFa).[5] The materials from the Center for Global Perspectives and the University of Denver Center for Teaching International Relations have many excellent experience-oriented lessons. Experiential learning methods as they are used in cross-cultural training are described, with examples, in *Intercultural Sourcebook: Cross-Cultural Training Methodologies*, published by the Society for Intercultural Education, Training, and Research.

The *inductive or inquiry method* can be especially effective when studying a specific culture. The student (or teacher) begins with concrete data, a set of facts, something visual, an object or artifact, or simply a set of questions. In the process of inquiry the student is forced to explore the subject critically and build answers on logic. Barry Beyer at Carnegie-Mellon University has developed an elaborate study program on Africa using the inquiry method. Henry Ferguson is also a strong proponent of inductive learning.

Direct experience outside the classroom is not easy to come by in most schools. There has been some experimentation with using foreign students (usually college students studying in the U.S.) in elementary and secondary classrooms, with mixed success. The problem is that the foreign students too often feel they must serve as experts on their country rather than as representatives of their culture, and teachers are not always skillful in stimulating the kind of interaction between the foreign students and the school children that will produce the hoped-for learning. There is a great potential in this kind of direct cross-cultural experience, but it requires skillful teachers and some funds to pay foreign students' expenses. More promising is the use of the cultural differences represented among the students themselves. The most obvious are those related to ethnic and racial background. Yet, as mentioned earlier, little has been done to link multicultural and

global education, perhaps because minority racial and ethnic issues are so volatile. More easily handled is a focus on differences based on experience or background—family, religion, geography, travel, etc. With skill and imagination, very real differences in perception can be identified among students and used as the basis for intercultural learning.

There are other approaches to intercultural and global education, and practical tools for introducing them into the classroom are now available. If the arguments presented here are on target, if the earth's inhabitants are in fact on the painful journey toward recognizing their interdependence, then educational systems throughout the world will have to respond. It is hoped that the conceptual framework and the methods discussed in this fastback will be of practical assistance as we marshal our resources to make that response.

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Resource Centers

Below is a selected list of organizations that provide printed materials for the teacher interested in intercultural or global education. There are many, many more. These, however, constitute a good starting point for the person who wishes to explore intercultural education more systematically. Each will supply a publications list upon request.

American Association of Colleges of Teacher Education
One Dupont Circle, N.W., Washington, DC 20036
AACTE has a variety of materials, all available from its International Office and Ethnic Heritage Center for Teacher Education.

Association for Supervision and Curriculum Development
225 North Washington St., Alexandria, VA 22314
In addition to publishing books and pamphlets, ASCD has given a great deal of space in its journal, *Educational Leadership*, to global and, especially, multicultural educational issues.

Center for Teaching International Relations
University of Denver, Denver, CO 80208
This research and teacher training center has published an excellent series of experiential workbooks for intercultural teaching.

Center for Global Perspectives
218 East 18th St., New York, NY 10003
The center has taken the lead in promoting global education in the schools. It publishes *Intercom*, a series of teaching guides, as well as occasional papers focusing on both conceptual and practical issues in intercultural and global education.

Intercultural Network, Inc.
906 N. Spring Ave., La Grange Park, IL 60525
The network publishes books in the intercultural and multicultural fields. It also serves as publisher for the Society for Intercultural Education, Training, and Research (Georgetown University, Washington, DC 20057).

Interorganizational Commission on International/Intercultural Education
Overseas Development Council, 1717 Massachusetts Ave., N.W., Suite 501, Washington, DC 20036

The commission has prepared the indispensable *Directory of Organizations in Global Education*.

Mid-America Program for Global Perspectives in Education
Indiana University, 513 N. Park Ave., Bloomington, IN 47405

The program produces valuable up-to-date bibliographies and other materials on teaching global studies.

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Notes

1. In working out this model I am heavily indebted to the Hanvey and Bohannon studies. The core concept, differently drawn, is adapted from Hanvey with some changes and/or additions in terminology. Bohannon's group stressed the importance of movement between the micro- and macrocultural tiers. I have combined Hanvey and Bohannon and have added some ideas of my own. One is the concept of identity, which I think is central to understanding the relationship between education and culture. The other is the importance of viewing the educational corridor between micro- and macrocultures as a two-way street—which Bohannon implies but does not specify.

Kenneth Boulding in *Conflict and Defense* (Harper, 1962), argues that the conflict between the micro- and macrocultural orientations is inevitable and that education, as a part of the larger culture, is subversive of local cultures and is in a state of conflict with them. I disagree. Conflict of this kind is a failure, rather than a result, of education. The most effectively educated people are those who move comfortably back and forth between the micro- and the macrocultures with which they identify.

2. Following Bohannon's classification, I would suggest that global culture is about cooperation. All cultures are about survival, of course. In these terms, then, the focus of local or traditional culture is the organization of living styles and human relationships for survival; in modern or national culture it is the manipulation of power for survival; and in global or postmodern society it is cooperation for survival. Do these gross generalizations approximate reality to any significant degree? Can it be said, for instance, that in a national society suppression is a viable and oft-used option but in a global society it is not? What are the options in a global society? Cooperate, destroy, or be destroyed? If there is a truth here, then the implications are staggering. Among them: skill in the use of political and other kinds of power will decline in importance along with the nation-state—while skill in communication, negotiation, and conflict resolution will become prime virtues.

3. Here Hanvey leans heavily on Daniel Lerner's analysis in *The Passing of Traditional Society* (Free Press, 1958).

4. Hanvey gets this concept from Magoroh Marayama in "Toward a Cultural Futurology," Training Center for Community Programs, University of Minnesota, 1970.

5. Information about BaFa BaFa and other excellent simulations may be obtained from Similie II, 218 12th St., Box 910, Del Mar, CA 92014.

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